

and because he discussed it as a Catholic, and solely with respect to its bearings upon Catholic interests. Though a Catholic, the TRUE WITNESS may err in his political judgment, but not because he is a Catholic; and though we trust that we can always recognise the right of the Freeman to condemn that erroneous judgment, we will not allow him, unrebuked, to attribute that error to our Catholicity; for this would be to allow sentence of condemnation, not on the TRUE WITNESS, but on the Catholic Church.

As our contemporary seems hurt at our remarks of last week, we take this opportunity of assuring him that we meant nothing personally offensive. The "Irish Roman Catholic gentleman" of long standing may be a most amiable person, in spite of the antiquity, and—pardon the expression—the consequent mustiness of his "religious convictions."

The Protestants, especially those of the Episcopalian sect, in the United States, have been very warm with Dr. Ives ever since his conversion to Catholicity; but the appearance of his book, giving the history of the reasons which led to that conversion, has driven his former associates perfectly frantic. It is amusing to see what shifts these men are put to, and to what miserable artifices they have recourse, in order to depreciate the character of one whose arguments, whose logic, they dare not encounter. First we were told that Dr. Ives was mad; but his writings gave the lie to this assertion: for a madman does not write, and argue as does the author of the "Trials of Mind in its progress to Catholicism." This charge having failed, another has been trumped up, to which we fear poor Dr. Ives must plead guilty.—Yes; Dr. Ives is accused, and we fear convicted, of Poverty—the one unpardonable sin in the eyes of thrifty, money-making Protestantism. He is extremely poor, is Dr. Ives; the triumph of Protestantism is complete; and Dicey, from his well cushioned pew in the Conventicle, points the finger of scorn at the threadbare coat of the crazy Papist, who threw up a good situation, and renounced a fat salary, for the love of truth. As if—so at least thinks your genuine respectable Protestant—there were any truth worth having, which can not resolve itself into dollars and cents!

The *Banner of the Cross*, a journal edited by a Protestant minister, has made this notable charge against Dr. Ives, and urges it forcibly against him. Nay! so great is the criminality of Dr. Ives in this respect—so culpable is he, that, in order to pay his debts, he has been compelled to part with gifts, testimonials of affection from old and valued friends; he has even parted with a gold service of plate, his private property, and the gift of an ancient friend, in order to meet the demands of his creditors. Well may Protestant ministers rub their hands, and chuckle over such proof of Romish depravity—well does it become them to taunt their *quondam* friend and brother with his pecuniary embarrassments; they may do so with a safe conscience; no one will retort the charge upon them; for of this, at least, their hands are clean. As the *Shepherd of the Valley* observes—"Extreme poverty is a crime from which Protestant Bishops are generally exempt, as it is their custom to make liberal provision for their wives and families." Of many things may converts to Protestantism from Popery be accused—of drunkenness, perjury, impurity, bestiality unmentionable; but with this no one will dare to tax them—that, for the love of truth they have become poor in the goods of this world; or that their conversion has been to them the cause of honorable poverty. Never need we expect to see the charge of "extreme poverty" brought against Achilli, Nick Kirwan, or Garazzi.

A rather difficult question is up for discussion before the House of Representatives at Washington. In a Bill introduced for granting lands to settlers in Utah, a clause was inserted excepting any person who had more than one wife. To this clause the Protestant sect of the Mormons, who, with Luther, admit the lawfulness of polygamy, object. Congress, they contend, has no more right to interfere with their religious opinions than with those of the Baptists, Episcopalians, Methodists, or any other Protestant sect. The best of the joke is, that divorce, or polygamy under another name, is tolerated by all the Protestant sects in the Union. Now, if a man may put away one woman and take another, we see not why he may not have a dozen, or more, at a time.

The *Daily Colonist* states that on Monday evening a private telegraphic report reached Quebec, announcing that the Jesuit's College of this city had been destroyed by fire. It is a pity that the telegraph company lends itself to the transmission of such bores. By the bye, the Quebec papers have copied from a Protestant journal of New Brunswick, called the *British Constitution*, a wondrous "cock and bull story," to the effect that the leasing of the Hospice de la Charité to the Government, was a ruse on the part of the Priests and Jesuits; who treated it, with the object of burning it down, and then getting Government to re-build it. This is one of the notable and deepest laid schemes, we ever heard of—the only objection to it, is, that we do not see how nuns, priests, or Jesuits were to profit thereby. But then your Jesuits are so deep, so deep; common mortals cannot fathom them.

We read in the *Halifax Catholic* that the attempt of the Orangemen of New Brunswick to carry an act incorporating their infamous and blood thirsty society, has been defeated by the Legislature.

It is rumored that the 26th regiment are to be removed to Bermuda; their place will be taken by the 15th from Jamaica.

On Sunday the 28th, as we have already announced, will be held the "Second Provincial Council of the Ecclesiastical Province of Quebec." His Lordship the Bishop of Toronto, on his way to the place of meeting, arrived in Montreal on Friday last; the Bishop of Bytown, the administrator of the Diocese of Kingston, and the Bishop of St. Hyacinthe, are also in town. Their Lordships purpose leaving for Quebec on Monday next.

On Sunday next, the assembled Prelates will assist at High Mass at the Parish Church; in the afternoon, they will assist at Vespers at the St. Patrick's Church, when a sermon will be preached by Mgr. Phelan, Administrator of Kingston. After Vespers, their Lordships will proceed to give the solemn Benediction to the St. Patrick's Hospital.

His Grace the Archbishop of Quebec has, in a Pastoral Letter to the faithful of Quebec, announced his intention to set about the restoration of the Hospice de la Charité. His Grace will devote to this purpose all the available funds at his disposal; and when these shall have been exhausted, he relies upon the never-failing charity of the Catholics of Quebec, which, when called upon, has never yet been found wanting. The only aims he asks at present however, are, the prayers of the faithful.

On Wednesday evening, a disastrous fire broke out in St. Hyacinthe; by which the Bishop's house, and church, formerly the College, were destroyed. A telegraphic despatch was forwarded to Montreal, on the receipt of which two fire engines, with 60 men, were at once forwarded to the spot. We have not yet learnt the total value of property destroyed.

We learn from the *Boston Pilot* that Dr. Brownson has declined the offer of a Chair in the Catholic University of Ireland.

The Mayor of Quebec, has, in accordance with the prayer of a numerous signed requisition, called a public meeting to take into consideration the propriety of giving his Excellency the Governor General some testimony of public esteem and attachment, upon his return from Europe.

On the 17th, five ships arrived at Quebec. They report a number below, struggling with the ice.

On Friday next will occur the Eclipse of the sun. The times of its commencement, as we learn from a publication of the Canadian Institute, will be as follows:—

At Toronto, 3h 44m. 7; at Kingston, 3h 57m.; at Ogdensburg, 3h 2m. 7; at Montreal, 4h 11m. 3; at Quebec, 4h 19m. The duration of the eclipse will be nearly two hours and a half.

The "Anglo-American," for May, has come to hand. In addition to its usual complement of interesting reading matter, it contains an excellent Map of the Baltic Sea, and adjacent coasts.

PERTH CATHOLIC INSTITUTE.—We are happy to find, by the annexed Report, that the Catholic Institute of Perth is in a very satisfactory and encouraging position. Increasing in numbers, in respectability, and usefulness, its steady progress gives happy indications of unquestioned success. The Very Reverend gentleman who so worthily occupies the Presidential chair, is particularly qualified, from his distinguished abilities, his exalted position, his pious and exemplary deportment, to dignify its proceedings, and to direct its energies to the most efficient and beneficial results. The influential names that appear in the list of Officers, and that constitute the Committee, afford convincing proof that the efforts of the zealous Chairman will be ably seconded, and bear high testimony to the deep interest which the spirited Catholics of Perth take in the management of the affairs of the association. In no community of Western Canada, of similar extent, could a better or more judicious selection be made. At no time, since the first settlement of this Province, were vigilance, unanimity and decision more imperatively required, on the part of Catholics, than at the present conjuncture. Attacks, bitter and unadvised, are daily made on the tenets of their faith. Their cherished institutions—the abodes of purity, of piety, and science, are threatened with violence; and the rapacious hands of the destructives are prepared, with sacrilegious grasp, to seize, to plunder, and despoil the sacred endowments, which charity and zeal have dedicated to the promotion of religion and learning. Timely intimation of the danger has been given, and it only requires a firm, determined and united resistance, to counteract the dark machinations of the enemy, and to defeat his nefarious purpose. The individual who remains apathetic or indolent on such emergency, should be branded as a base and dastardly recreant to his Faith, and a traitor to the sacred cause of civil and religious liberty.—We live under institutions of boasted freedom, where no man can claim particular privileges, and where the law is supposed to regard all the subjects with strict impartiality, as equally entitled to a community of participation in all the benefits and advantages of the State. Shall Catholics, then, tamely submit to any base stigma of inferiority or seclusion from the full enjoyment of their constitutional rights? The most insulting and outrageous attempts have long been made to interfere between the parent and the child, on the subject of forming the tender mind, and for excluding the revered pastors of the Church from directing the education of our youth. The remonstrances formerly made against this monstrous iniquity induced the Legislature to propose a remedy, and, by the establishment of "Separate Schools," to leave to Catholics unrestrained freedom of action in the management of their own educational institutions. A brief experience of the law has demonstrated its defects and its utter inefficiency for accomplishing the object sought. External interference has counteracted its practical utility; and on frivolous pretexts has withheld the fair and legitimate share of the public Educational Appropriation and Local Assessment, to which the Separate Catholic Schools were justly entitled.—The law must at once be amended in such a manner

as to leave no room for prevarication or misapplication. All exterior intermediating must be completely excluded, and Catholics must be left fully and absolutely unrestricted in the management of their schools.—The full share of the funds set apart for their support must be attainable without difficulty or delay, and its management and application be entrusted to the sole direction of the legitimately appointed Boards.—*Toronto Mirror*.

The *Examiner* and other agrarian journals in Upper Canada, are quoting approvingly an article from the *Courier de St. Hyacinthe* on the secularisation of the Clergy Reserves. We willingly leave the *Courier* in the hands of the Lower Canada journals, which have taken the other side of this question. But this we may assure the *Courier* and our neighbors of Lower Canada, that we have not the slightest inclination to beg their support on the Clergy Reserves, or on any other question. If they are fools enough—and we can use no milder term—to make a hole in the only dam which holds back the entire waters of Sectarian hostility from their own Church property and Institutions—all we can say is, that the mighty waters must in that case take their course. There are contemptible characters to be met with in the world; but we doubt if any rank lower in the scale of selfishness and cowardice, than those who deliberately and calculatingly hand over to be sacrificed, men with common interests and a common stake with themselves, to purchase immunity for their own property or their own institutions. This is the game that certain journalists have now the indecency to play in Lower Canada; and though we do not desire to excite revenge against them for it, yet we can safely promise them a crop of honorable men's contempt, which will prove amazingly cumulative the longer the union lasts.

Mr. Sicotte, who owns the *Courier de St. Hyacinthe*, and who, we have reason to know, wrote the article which the *Examiner* and its agrarian allies quote so approvingly, is the member for St. Hyacinthe, and is the author of the Bill, that required the people of his parish to pay taxes for bell ringing. He also supported the Three Rivers Cathedral Bill, which not only went to augment Church property by taxation of the people, but extended to taking that property out of the people's hands, and placing it in those of the hierarchy. We speak not now of the ill or the good of these measures; or the wishes of the people of Lower Canada in regard to them. That is their affair. But we cannot help the deepest feelings of contempt for men, who literally purchased the support of Upper Canadian volunteers, such as Rolph and Cameron, to such legislation, by promising them to spoliolate the Churches of England and Scotland in return. Such morality and such honor bring but disgrace and contempt upon the people where they are propagated.—*British Colonist, Toronto*.

FIRE ON SUNDAY MORNING.—A fire broke out about 4 a.m., on Sunday morning in the house occupied by Mr. Carlisle, carver and gilder, and Mr. Brown, toyman, 166, Notre Dame Street. The whole building, with its contents, was destroyed. Mr. Carlisle loses £500, and Mr. Brown a stock valued at from £1000 to £1500, besides £65 in cash. Mr. Perrin was insured for £250. The family of Mr. Brown were in imminent danger of their lives, but were saved by Mr. Footner and some other active neighbors, the house happily being very low. The engines did their work in style.—*Herald*.

WOODEN BUILDINGS.—Notwithstanding the law against the erection of wooden buildings within the limits of the city, we have observed a large number of new wooden houses erected near the line of the Lachine Railroad, in the street beyond Mountain street. How comes it that this infraction of the law is permitted? What is the City Surveyor about? We presume it is his business to attend to the enforcement of the law.—*Herald*.

The body of a man was found yesterday morning floating in the Lachine Canal, near Messrs. Gilmour's store. It is supposed to have been in the water since last fall, as it was very much decomposed.—*Pilot of Monday*.

The *Quebec Canadian* says, on Wednesday, that the Hon. Mr. Chauveau, Provincial Secretary, has left the Seat of Government for Montreal and Upper Canada, on business connected with the establishment of the Normal School for Lower Canada, and of Asylums for the deaf-and-dumb in both sections of the province.

The following announcement appeared in the last Royal Gazette:

SECRETARY'S OFFICE,
Quebec, 1st of May, 1854.

His Excellency the Administrator of the Government has been pleased to appoint William Hamilton Ponton, of Belleville, Esquire, to be Registrar for the County of Hastings, in the place of George Benjamin, Esquire, who has forfeited the said Office.

THE BISHOPRIC OF KINGSTON.—The *Quebec Mercury* positively asserts that Dr. Hincks, brother to the Inspector-General, is to be made Bishop of Kingston. The See is to be endowed by the Propagation Society of England, and by voluntary contributions both there and in Upper Canada.

VAN AERMAN.—This notorious character who defrauded the Bank of Montreal out of £5,000 not long ago, and whose skillfully executed forgeries caused so much remark at the time, was lately captured, and conveyed to Brantford, C. W., by Captain McGrath, of Montreal, late Chief of Police. The accused is committed for trial.—*Montreal Pilot*.

The caloric ship *Eriksen* has been raised from the place in which she was imbedded, and towed to the flats on the Jersey shore, opposite New York.—The damage to her hull and engines is said not to be considerable, but the injury to her furniture and ornamental fittings will require an outlay of fully thirty thousand dollars to repair. Several months will elapse before she can be again got into working order.—*Montreal Pilot*.

The California Correspondent of the *Boston Journal*, in a letter dated San Francisco, 16 April, says:—"Miss Kate Hayes, is rumored, was a short time since united in the holy bonds of matrimony to Capt. William E. Bushnell, long and favorably known as one of the most popular of our river captains."

ARRIVALS FROM AUSTRALIA.—The *Ere Nouvelle*, published at Three Rivers, states that Messrs. H. Buel of St. Césaire, J. Roy of St. Elizabeth, A. Larocque of Chambly, E. Derruin of Berthier, and Mr. J. Maure, have returned from the "diggings," with no favorable account of their travels.

We have received from Mr. Burke, the following Prospectus of a new paper about to be started by him at Bytown, to the interests of the Irish Catholics of that important district. A truly Irish, and independent press, a press not sold to the ministry of the day, has long been much wanted in that quarter; and Mr. Burke's well known zeal, intelligence, and independence, will, we doubt not, supply that want. We sincerely wish our new contemporary all manner of good luck in his undertaking, and that he may meet with the encouragement which an independent paper always deserves. The Irish must be sick of mere ministerial organs, and of the whole race of Kroghs, Sadliers, and government "backs!"—

PROSPECTUS OF THE OTTAWA TRIBUNE.

The subscriber, in announcing his intention of publishing a weekly journal at Bytown, under the above title, avails himself of the occasion to state the grounds for believing this addition to the Newspaper literature of the day necessary. A mere reference to the desire so openly expressed throughout the Catholic body alone might be alleged as sufficient justification of the belief. This desire springs from the settled conviction, that throughout Western Canada, Catholic interests receive a very inadequate representation in the Fourth Estate, (as the press has been called.)—Luckily, those to whose apathy this evil is owing, have within themselves the remedy.

Advancing with rapidity in the scale of intelligence, wealth, and refinement, their appreciation of the value of the press is daily increasing. Experience teaches them that this mighty engine is indispensable to any body of men identifying their interests with, or believing the public weal dependant on, the success of any set of political measures. Next in importance to a voice in making the laws under which they live, is the noble advocacy of their interests—the public vindication of their principles and actions through the press. Deprived of these priviledges they become mere "hewers of wood and drawers of water" to dominant classes. How lightly have Catholics valued these priviledges! In the Fourth Estate, as in the Third, they have habitually resigned the guardianship of their rights to men who deem fair promises a fair equivalent for political support,—who, through that support, were enabled to grasp wealth, or public honors, but who, when their ends were accomplished, spurned at those through whose instrumentality they were attained. It is time to change this game. Such neglect of their political interests has encouraged one ministry after another to practice a narrow system of exclusiveness towards Catholics, in the distribution of the patronage of the State—an exclusiveness which, though their apologists may deny or extenuate it, is too glaring to escape the notice of the most careless observer. Much of the influence of a government for good or for evil depends on the matter of appointments to office. An illustrious British statesman has expressed this fact in this form—"The popular election of magistrates and the popular distribution of honors and rewards, is one of the first advantages of a free state." Catholics have been wont to look upon these matters too lightly, and their share of patronage is accordingly small. To create and foster a new spirit—to collect and combine the elements of political power, which exist in this section of Canada, unused or misapplied, and direct that power towards the attainment of the position to which they are entitled as Canadian citizens, the subscriber believes the proposed journal necessary.

Now, as to our course. Progressive in our political and social tendencies, we shall advocate the election by the people of every officer from the Town Constable up to the Governor General, universal suffrage and vote by ballot, and will go in for every reform which seems in accordance with the physical and spiritual well-being of mankind. We shall collect the best information from the purest sources on every public measure, by which our readers may be enabled in dealing with the great questions of the day, to base their opinions on high moral principle, and to take truth and justice as a rule of guidance. It will be our aim to make this journal a vehicle of useful knowledge, in which the Agriculturist, Merchant, and Mechanic, may find well selected information on the topics which peculiarly concern them. The trade of the Ottawa, the improvement of that noble river, the development of the boundless resources of the country which it drains, will meet that earnest attention which their importance demands.

As the system of Railroads springing up around us is destined to bring the Counties of Prescott, Russell, Stormont, Dundas, Glengarry, Leeds, Grenville, Lanark, Renfrew, Pontiac, Ottawa, and Carleton, into a close commercial intercourse, with Bytown, this journal offers to the Catholics of these counties an organ for the expression of their views on all matters in which their interests are affected, and will be found a faithful co-laborer with those journals to the Eastward and Westward, which so well support the character of guardians of like interests in the fields to which they belong.

The subscriber hopes to issue the first number of the *Ottawa Tribune* about the middle of next month.

TERMS OF SUBSCRIPTION.—\$2 a year if paid in advance, or within three months after the receipt of the first number; \$3 if at the end of the year.

JAMES H. BURKE.

Bytown, May, 1854.

Died.

On the Island of Anticosti, on the 7th January last, after a short illness, Anastasia Murphy, wife of Mr. Thomas Roche, Light House Keeper, aged 61 years. She was a native of the Parish of Gammonsville, on the banks of the St. Lawrence, Tipperary, Ireland, and a member of St. Patrick's Church, Quebec, for 25 years.

The *Tipperary Free Press* is requested to copy the above.

WANTED,

A COMPETENT FOREMAN, to conduct a PRINTING ESTABLISHMENT; one who may unite with practical ability in his profession talent sufficient to dress up occasionally an editorial for a country paper. Apply at Office of TRUE WITNESS. May 18, 1854.